ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FIFTY-SECOND ANNUAL SESSION

OF THE

Central Baptist Association,

HELD WITH THE

Alexander City Baptist Church, Tallapoosa Co., Ala.,

September 30th, Oct. 1st and 2nd 1896.

OFFICERS:

L. H. HASTIE, MODERATOR.....Marble Valley, Ala.
D. S. MARTIN, CLERK..... Equality, Ala.
T. J. PENNINGTON, TREASURER .....Rockford, Ala.

The next session of the Central Association will be held with Good Hope Church, Elmore County, Ala., beginning on Wednesday before the first Sunday in October, 1897. To preach the Introductory Sermon, Eld. D. S. Martin; alternate, Eld. T. A. Kelley; to write Circular Letter, Eld. O. C. Swindall.

Order of Business and Standing Committees to Report at Next Session.—See inside this cover leaf.

MONTGOMERY, ALA.:
ALABAMA PRINTING COMPANY.
1896.

ORDER OF BUSINESS.

1 Association Called to Order by the Moderator.
2 Hear Letters from Churches.
3 Elect Moderator, Clerk and Treasurer.
4 Call for Petitionary Letters.
5 Call for Correspondence.
6 Appoint Committees to Report During Session, viz:
On Religious Exercises.
Finance and Auditing.
Correspondence.
Nominations.
Documents and Requests.
7 Have Rules of Decorum Read.
8 Call Roll and Erase Absentees.
9 Hear Treasurer's Report and Refer.
10 Hear from Standing Committees.
11 Hear Miscellaneous Resolutions.
12 Give Instructions about Appropriations.
13 Hear Circular Letter.
14 Correct Minutes and Adjourn.

STANDING COMMITTEES TO REPORT AT NEXT SESSION.

State Missions—O. P. Bentley, T. P. Cranford, W. H. Moon.
Home Missions—A. C. Swindall, J. H. Singleton, A. P. Johnson.
Foreign Missions—W. R. Whatley, S. B. Culpepper, J. S. Jones.
Sunday Schools—Jas. Walker, Geo. A. Sorrell, J. H. Hickman.
Temperance—W. B. Harmon, S. F. Thomas, Dr. H. T. Lett.
State of Religion—J. D. Hughes, Geo. W. Davis, T. P. Moon.
Religious Literature—L H. Hastie, T. J. Pennington, W. C. Brown.
Education—W. P. Fulmer, A. D Bentley, W. I. Newman.
Baptist Orphanage—L. T. Reeves, O. C. Swindall, E E. Slaton.
Central Committee—A. D. Bentley, S. F. Thomas, O. P. Looney.
Write Circular Letter—O. C. Swindall.

MINUTES.

ALEXANDER CITY, ALA., Sept. 30, 1896.

The Central Baptist Association, in its Fifty-second Annual Session, assembled with the Baptist church at Alexander City, Ala., on Wednesday, Sept. 30, 1896.

The introductory sermon was preached by Eld. W. R. Whatley. Text, John 17 chapter, 20-23 verses inclusive.

After an intermission of two hours the body re-assembled in the meeting house and was called to order by the Moderator.

After song the body was led in prayer by the Moderator, L. H. Hastie.

The letters from the churches were then handed in, and read by Brethren O. P. Bentley and Geo. A. Sorrell.

There being contesting messengers from Salem church, the following Committee was appointed on Credentials, viz: T. L. Upshaw, W. H. Colley, J. E. Pinson, W. R. Whatley and A. C. Swindall. The following names were then enrolled as the duly accredited messengers from the churches:

FIRST DISTRICT.

Alexander City—J. A. Robinson, P. A. Jackson, Geo. A. Sorrell, Dr. A. L. Harlan, L. B. Coley, R. M. Thomas
Bethesda—Eld. D. S. Martin, B. F. Harris, G. T. Willbanks, W. H. Summers.
Liberty—W. T. Catchings, W. Pitchford, J. I. Dean.
New Hope—H B. Young, John Pike.
Union—S. F. Thomas, R. L. Ennis.
Mt. Zion—J. M. Hancock, T. L. Upshaw, G. C. Radford.
New Providence—J. R. Reams, S. A. Reams.
County Line—Ed. Goodwin, G. F. Gould.

SECOND DISTRICT.

Tallassee—Represented by letter.
Friendship—R. T. Reeves, J. L. Boatwright, L. T. Reeves.
Good Hope—Represented by letter.
Eclectic—J. T. Edwards, Dr. E. E Slaton.
Bethlehem—R. L. Estes, J. T. F. Jarman, B. L. Chappell.
Refuge—C. L. Griffith.
Harmony—Eld. J. H. Colley, W. H. Colley, W. J. Johnson, A. V. Graham.
Santuck—H. M. Thornton, A. P. Johnson.
Pleasant Hill—A. M. Jackson, Thos. E. Brown.
Beulah—H. L. Bullard.

THIRD DISTRICT.

Concord—J. L. Penton, R. O. Richards, R. S. B. Penton.
Wayside—Not represented.
Providence—J. A. Miller, J. S. Rains.
Shady Grove—W. T. Penton.
Olive Branch—Not represented.
Hatchett Creek—R. C. Hardy, J. B. Wommock.
Antioch—J. D. Richardson, J. H. Hickman.
Lebanon—T. P. Moon, W. J. Ruffin.
Town Creek—W. P. Ward, G. W. Ward.
Pleasant Ridge—H. D. Etheridge, N. T. Grier, A. F. Whitaker.

FOURTH DISTRICT.

Goodwater—T. L. Bagley, B. F. Crew, O. P. Bentley.
Shiloh—J. E. Pinson, J. H. Howard, Sr., Lonnie Thomas.
Mt. Olive—W. P. Fulmer, J. A. Arnold, W. I. Newman.
Union Springs—O. P. Looney, J. M. Edwards, Eld. L. H. Hastie.
Salem—E. R. Harris, D. F. Hughes, I. J. Burkes.
Macedonia—W. B. J. Stone, A. M. Clifton, J. E. Stone.
Poplar Springs—J. A. Murphy, W. S. Dardon, W. C. Adams.
Rockford—L. C. Ellis, A. D. Bentley, J. W. Ledbetter.
Corinth—J. H. Conaway, M. B Manning, Alex Lecroy.
Hollins—C. J. Conaway, E. R. Harwell, J. F. Abernathy.

On motion of Bro. J. H Hickman, the former officers were re-elected by acclamation, as follows: Eld. L. H. Hastie, Moderator; Eld. D. S. Martin, Clerk; and T. J. Pennington, Treasurer.

Petitionary letters were called for, and the newly constituted church at Hollins received, the Moderator extending the right hand of fellowship to the messengers.

Correspondents called for, and received from—

Tuskegee Association—Elds. Geo. E. Brewer, Z. D. Roby, G. S. Anderson.
Coosa River Association—C. H. Morgan, J. A. Butts.
Carey Association—W. J. D. Upshaw, C. J. Bentley, J. R. Conger, J. M. Luker.
East Liberty—Elds. J. P. Shaffer, J. R. Stodghill, F. P. Nickel, A. S. Smith, R. A. J. Cumbie.
Montgomery—J. L. Thompson, Jno. G. Harris.
Birmingham—B. D. Gray, also representing Howard College.

Eld W. C. Bledsoe was gladly welcomed and recognized in his official capacity.

The following Committees were appointed to report during the session, viz:

On Finance and Auditing—Geo. A. Sorrell, J. H Hickman, T. L. Bagley.
On Religious Exercises—W. H. Colley, W. P. Ward, and the Delegates of Alexander City church.
On Correspondence—J. M. Hancock. C. J. Conaway, J. N. Howard.
On Nominations—W. J. Ruffin, B. F. Harris, H. L. Bullard.
On Documents and Requests—J. L. Penton, S. F. Thomas, J. W. Ledbetter.

The Committee on Religious Exercises reports as follows:

To preach at Baptist church to-night at 7:30, Eld. Catt Smith; at Presbyterian church same hour, Eld. J. P. Shaffer; devotional exercises 8 o'clock to-morrow morning, led by Bro. J. G. Harris; preaching at 11 a. m by Eld. J. L. Thompson.

The body then adjourned until 9 o'clock Thursday morning.

MORNING SESSION—THURSDAY, OCT. 1.

After a profitable hour spent in devotional exercises, conducted by Bro. J. G. Harris, the body was called to order promptly at 9 a. m.

The journal of yesterday was read and approved.

The roll called and absentees erased.

The report of the Treasurer was read and referred to the Committee on Finance and Auditing.

Reports of Standing Committees called for.

Report on State Missions submitted by W. R. Whatley.

There being no report on Home Missions the following Committee was appointed to prepare a report, viz: C. J. Bentley, R. Corley, A. C. Swindall.

The report on Foreign Missions read by O. P. Bentley.

Committee on Home Missions submits their report, and the various reports on Missions were discussed by Elders W. R. Whatley, Geo. E. Brewer, J. L. Thompson, G. S. Anderson, W. J. D. Upshaw.

The Committee on Religious Exercises reports as follows:

To preach at Baptist church at this hour, J. L. Thompson; at Presbyterian church, O. P. Bentley.

Business was suspended, and Bro. J. L. Thompson proceeded to the stand and preached an able and instructive sermon from 37 Psalm 35-36 verses. The body then adjourned till 1:30 o'clock.

Afternoon Session.

At 1:30 o'clock the body was called to order by the Moderator, and the business resumed by discussions on Missions by J. L. Thompson, followed by W. C. Bledsoe, B. D. Gray, C. J. Bentley, and finally adopted as follows:

REPORT ON STATE MISSIONS.

The object of State Missions is to canvass the territory within the bounds of Alabama, with the view of preaching the gospel in destitute places, organizing churches, building church houses and maintaining the cause of Christ for the benefit of the people, and the dissemination of Bible truths in the world. This makes it a work claiming our attention to the fullest extent of our abilities. We have a population of 1,600,000 in the State, as per the estimate of the Governor, January 1st, 1896.

According to the minutes of the Southern Baptist Convention for its last session, only 113 826 of the white population of the State are members of the Baptist churches. Considering the importance we claim to attach to New Testament principles and practices, this condition reflects poor credit upon, and fidelity to, correct things.

The influx of foreign population into the mineral districts of our State make this a special feature of our work. We must gain them for Christ, or they will invade our territory with the dull thug of their hereditary religious proclivities, deeply impregnated, and highly colored with ultramontanism, and make the atmosphere of the religious liberty we so richly breathe heavy with the bane of syncretism.

Of the four great belts of our State, the mineral is much the most extensive; it embraces twenty-eight counties, covering more than one-third of our entire territory. Warrior Coal Fields has an area of 7,810 square miles, Cahaba 400 and the Coosa 400. Aggregating the products of these resources it is estimated that there is at least 42,100,000,000 tons, which will supply a demand of 10,000 tons per day for 11,500 years—saying nothing of the iron and other sources of interest so inviting to the type of people named—these are given to show the necessity of due attention to State Misions for the future of our country through the cause of Christ.

Our State Roard of Missions has been organized for the superintendence of this work. The funds for it, from Nov. 1st, 1895, including $208.29 on hand, to July 1st, 1896, were $5.575.92. The number of white Baptists in the State considered, this makes 4 cents and a fraction per capita to promote this interest. Bro. W. C. Bledsoe is on the field in this behalf, as well as others necessarily connected with it. His task is by no means an easy one. He has to come in contact with all phases of opposition to the work, and can meet them only as he is upheld and sustained by those of us who

occupy the ground locally. He is entitled to our co-operation, sympathy and support, and let us show our colors faithfully as co-workers together with God. W. R. WHATLEY, for Com.

SUPPLEMENT TO REPORT.

The Institute work prosecuted by Bro. G. S. Anderson is a meritorious and highly commendable part of our State work, being a strong source of development of ministerial power and gospel influence by reason of the personal contact of the ministry, giving each other the benefit of their experience in their respective fields, their study and thought. These influences on the communities where the Institutes are held are strong for good. Let us therefore give this phase of our work the support due it.

REPORT ON HOME MISSIONS.

The field of Home Missions comprises the Southern States, the adjacent western territories and the Island of Cuba. Co-operation is maintained with most of the State Boards in prosecuting the work in the respective States.

The special work now absorbing the efforts of the Boards are the giving of the gospel to frontier settlements in the west, the foreign population in our great cities, and especially in New Orleans, and the Institute work among the negro ministry. The support of our mission in Cuba is being prosecuted as conditions will admit under the trying disorder engendered by the war now made for liberty in that Island. Great good is being accomplished in these several fields, and the Board confidently relies on the hearty support of the churches to press forward in the great work.

Respectfully submitted,
C. J. BENTLEY,
RICHARD CORLEY,
A. C. SWINDALL, Com.

REPORT ON FOREIGN MISSIONS.

We, the Committee on Foreign Missions, submit the following report: Not being in possession of the latest statistics, it is impossible to present the subject in the clearest light. The evangelization of the heathen world is the most stupendous enterprise of the churches of our day. Nothing is more sublime in modern times than the spectacle of a band of missionaries devoted to the spiritual regeneration of those in heathenish darkness. In China alone there are over forty societies with a large corps of working missionaries. The Southern Baptist Convention has now in that country 16 churches, 50 out-stations, 16 male and 25 female missionaries, 4 ordained and 21 unordained natives, 1,131 members of churches, 4 houses of worship, and the contribution for last year amounted to $2,010.40. For the first 40 years there were only 500 converts in that country, but the Protestant church membership in China to-day numbers 50,000, and the work still progresses.

The wars that have been raging and the evil influences thereof have no doubt impeded the progress of missions in foreign fields very greatly, but those who profess a missionary spirit should the more bestir themselves, and with more earnest prayer and liberal contribution forward the cause of the Saviour of men in all the benighted fields.

The mind tires and the heart faints with the consideration of how much might be accomplished and how easily it might be done by the Baptists within the bounds of the Southern Baptist Convention if every one had a will to do something.

One million five hundred thousand Baptist communicants! If every one of these should give one penny each week for missions, this would bring to the Boards $780,000 per annum. O that the power of the Holy Spirit might illumine the heart of every saved man until he could see, standing out in bold relief alongside the great blessing of his own redemption, the darkness that surrounds and the death that threatens the thousands in various sections of our own country! The cry is coming in more than ever from

all sections—from the needy, the suffering and the lost: "Come over and help us," or we die "without God and without hope in the world."

The Boards are greatly in need of money, and, if you are a Baptist, may God incline you to open your heart and your purse and aid in disseminating the everlasting gospel of the Son of God.

O. P. BENTLEY,
By Request.

Report on Sunday Schools read and discussed by Brethren J. Walker, D. S. Martin, J. G. Harris.

On motion, a Committee was appointed, consisting of Brethren W. P. Fulmer, J. Walker, A. D. Bentley, to arrange for an Associational Sunday School Convention.

Report adopted as follows:

REPORT ON SUNDAY SCHOOLS.

We, your Committee, beg leave to submit the following: From the church letters read we gleaned these facts: There are represented in the present session thirty-six churches, aggregating in round numbers three thousand members; twenty-five churches report Sunday Schools, with 1,450 members; we find eleven churches without Sunday Schools, one noticeable fact is this, where a church is without a Sunday School it is generally in a cold condition. From this we know that Sunday Schools give life and progress to church members. We recommend that there be organized within our bounds a Baptist Sunday School Convention, to be composed of delegates from all the churches, and that we hold one or more meetings during the next Associational year. We recommend further that a number of brethren covenant together to visit the churches that have no Sunday Schools and hold a meeting, or organize them if possible.

Respectfully submitted, T. P. MOON, Ch'n.

On motion, the special order for night session was the subject of Education. The body then adjourned till 7 p. m.

According to arrangement of Committee, Bro. G. S. Anderson preached at the Baptist church and Bro. W. J. D. Upshaw at the Presbyterian.

After preaching, the body resumed its business.

The report on Education, submitted by Bro. S. F. Thomas, was read, and Dr. B. D. Gray was invited to address the audience on the subject of Education, and especially Howard College. At the close of the address a collection was taken for Howard College debt, amounting to $42.42. The report was then adopted:

REPORT ON EDUCATION.

To educate means, according to the best authority, to lead forth, develop, to form the mind and character of, to train, to bring up, to instruct, to teach. It does not mean, as many think to their great danger, to polish as a piece of furniture in order to cover up the scratched and worn places, and produce mere beauty. True education has beauty as one of its characteristics, but beauty is not the only characteristic of true education. Education does beautify life in its usefulness and renders life more attractive in all its forms. But education, as we shall here notice it, means the development of mind, body and soul as God has endowed us with these. These are given us as created beings to use for the benefit of man and for the honor of God.

The man who says "there is no God," and whom the wise man calls a fool, recognizes the power of developed manhood from a worldly or carnal standpoint, and he uses such power to accomplish his designs in life, which designs are often dishonoring to God and hazardous to the souls of men. Christians, too, are aware of this developed power, and in order to evade a

one-sided, partially educated manhood, one which will have power not guided into the channel surveyed by God's Word and pointed out by Christ, they have in their wisdom established institutions of learning, which have for their object the training of the whole man in such proportions as that thus trained such manhood will go forth to bless the world in Jesus' name. Our fathers, in the days gone by, in the youthful years of our grand republic, realized the urgent need of Christian education, controlled by God's servants, and as our history advances the need becomes more pressing.

True, the State is doing nobly for her sons and daughters, but there is a training that our youth needs which has not been given, and can not be given by the State so long as men are prejudiced and differ in matters of religion, and that training is rendered less possible to-day when matters of political economy enter so largely into every nook and corner of our life, and when men are so ready to impugn the motives of each other in every sphere of business life. Does somebody say that "public opinion" demands a teacher to-day to have respect for religion and for the immortal part of man? I answer by saying that "public opinion" is just about as unsettled in its notions of things as it was when once it cried hosannas to Jesus, and then with the shifting winds it cried in its frenzy, "Crucify him!" Then it is next that public opinion shrieks in its policy garb, "What matters it, if the teacher advances the children in their books?" Away with such compromising spirit, and be it known unto all, that were it not for the high demand of Christian institutions of learning, our public schools would not today be controlled by such moral sentiment as we now find among us.

It is said that Aaron Burr, while in college, became interested in his soul during a revival meeting then in progress at a church near by, but the young, ambitious youth, chancing to hear a passing, slight, doubtful remark fall from the tongue of an indifferent professor for whom young Burr had great fondness, this boy brushed away as a cobweb the tender cords of a Saviour's love that were destined to draw young Aaron to the cross, and we scan in sadness the pages of history to learn of a blighted hope, a wrecked life, a lost soul that otherwise might have been saved to the world and to God.

Brethren, we have our Christian institutions of learning, fraught with great possibilities to honor God. In its half century experience we have our Howard, from whose class rooms of Christian influence have gone men that to-day we revere and delight to honor in God's name.

A Hawthorne in the pulpit, a Sampey in the Seminary, a McCollum in China, many teachers in our schools of the land, many men of business everywhere you go speak out in their lives something of the worth of our own dear Baptist Howard that so earnestly asks you for your money, your prayers, your co-operation and your patronage.

Then what shall we say of the Judson? Precious name, historic old Judson at Marion, from whose classic halls go forth wives, mothers, daughters and Christian women to bless the world. This, too, has its "power behind the throne" in many a pulpit, many a school room and many a home. The Judson asks us, brethren, to not forget that her work is not yet ended; she yet awaits in her earnestness for our hearty help and patronage.

Then, and finally, in the business city of Louisville, Ky., stand the mighty structures of wood and stone which bespeak to the gaze of passers by the \$190.000 expended in buildings is not all that there is of the S. B. T. S., but that only last year there went from this institution 318 men of God, better trained as ministers of the Lord Jesus Christ to give his precious gospel to a lost and ruined world.

Brethren, these all await your call, and they send back answers of hope to a busy world. Let us come up to the full measure of our duty to our schools of learning, not forgetting that the Howard, the Judson and the Seminary are our schools, and to God we are responsible for our proper discharge of duty to them.

Christian education is the need of the hour, when men are so ready and eager to use their powers of mind and body to sacrifice principle at the shrine of partisanship and greed. Ministerial education is the need of the hour when such increased responsibilities are pressing home on our ministry as the world has not seen, at least in the present century.

Remember, brethren, that knowledge is power, and such power unguided by the spirit of true Christianity is like the mighty stream that flows down the mountain, gaining momentum as it flows, ever increased by tributaries from either bank until in its mad fury it leaps over its banks, rushes wildly out into the surrounding territory, spreading terror and misery in its track as it dashes in its frenzy, bearing everything down before it on into the boundless sea.

Brethren, in conclusion, would say don't fail to read our paper, the Alabama Baptist. Respectfully submitted,

J. M. Johnson,
S. F. Thomas,
F. M. Allen, Com.

The body then adjourned to 8 o'clock Friday morning.

FRIDAY MORNING—OCT. 2.

The body met pursuant to adjournment. Prayer by C. J. Bentley.

The report on Temperence deferred for present.

The report on State of Religion read by A. C. Swindall, followed by short speeches for twenty minutes. Report adopted as follows:

REPORT ON STATE OF RELIGION.

Religion "is godliness or real piety in practice, consisting in the performance of all known duties to God and to our fellow man, in obedience to the divine command from love to God and his law." As religion is discharge of duty, we conclude from the reading of the letters from the different churches that the majority of our people are in a good spiritual condition. We believe that it is the duty of the pastors and the more enlightened and more spiritually minded brethren to impress upon the minds of the do-nothing part of the churches the fact that religion consists not only in subscribing to a system of faith, but in active, living obedience to our Master's teachings. Respectfully submitted, A. C. Swindall, Ch'n.

The report on Religious Literature was read and twenty minutes devoted to discussion. (Report same as last year.)

On motion, Bro Z. D. Roby was requested to occupy ten minutes in representing the Baptist Orphanage, followed by J. P. Shaffer, John G. Harris, after which a motion prevailed that a committee be appointed to report at each session on Baptist Orphanage, also that the circular sent out by the Financial Secretary be published in this minute. Circular:

THE BAPTIST ORPHANAGE

Was permanently located at Evergreen two years ago last November, and the property purchased at a cost of five thousand dollars. The debt has all been paid, and this valuable property is now free from encumbrance. It consists of eighty acres of land lying on Main Street, of which thirty acres are in farm, thirty in woods and twenty in pasture. All has been enclosed with substantial woven wire fence, and a commodious barn has been arranged.

In this home have been received 29 boys and 31 girls; and out of it have gone, by adoption, 10 boys and 14 girls; by apprenticeship, 2 boys. We do not apprentice girls, and only apprentice boys in exceptional cases.

The children attend the Agricultural School and most of them are doing well. They all attend Sunday School and church, and are under firm, steady, loving control in the Orphanage. Eight of them have been baptized.

We have more applications to take children than we can approve for want of room. We are in pressing need of a cook room, a laundry room, a dining

room, and, since the terrible scourge of measles through which we have just passed, we find that we greatly need a sick room.

Now that the Associations are soon to meet, will not the friends of the institution provide the means for the addition of these much needed appliances?

While we are doing this, let us also provide four more dormitories so that we can care for at least sixty children.

Brethren, shall we undertake to make these much needed additions, relying on you to help us nobly in this as you did in paying for the property? Let's hear from you. JNO. W. STEWART, Financial Sec'y.

The Report on Temperance read and thirty minutes devoted to its discussion, after which the report was supplemented by resolutions and adopted as follows:

REPORT ON TEMPERANCE.

Good authority defines the word temperance to mean "moderation; opposed to any improper indulgence, but especially to drunkenness and gluttony."

What is improper indulgence for the Christian? Paul says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31. This he wrote to Christians, those who had been bought with a price, even the precious blood of Jesus. Then, brethren, this scripture applies to us to-day. We claim to be bought, redeemed from endless death, and we have said by our profession that henceforth we should walk in "newness of life." As such "peculiar people" I address you to-day on this burning issue of temperance, especially as it applies to the question of drunkenness and drunkard-making. It is proper and timely that Christian men and women should force this subject to the front, for who in this sinful world but God's people are expected to grapple with such a giant monster? The devil will not do it, for his business is to destroy and not to build up The world will not do it, for like the shrine-makers at Ephesus, its livelihood is jeopardized in the overthrow of the liquor traffic. The drunkard will not grapple with the monster, for like the unsuspecting fly in the spider's web stung to insensibility by the poison of its enemy, the poor victim of strong drink, with will dethroned, reason gone, hopes blighted, home destroyed, soul in jeopardy, and heaven slowly fading from view, cannot in his helplessness extricate himself from the terrible nightmare that holds him in its delusive embrace, then we are forced to take a position on this question. We can no longer treat it with indifference or compromise our Christian manhood. We must neither leave flocks, herds or children in Egypt while we go out yonder and camp on God's territory for a short season. But God's call and stern duty, as well as the cries of a burdened world, all demand of us to call together our forces and march in faith to an aggressive victory in the name of Him who is mighty yet to save.

There is no question, I here declare, that is of more vital importance to our nation than this liquor question. Finance, tariff, men, politics of whatever hue, fade into utter insignificance when compared with this awful issue of the nineteenth century civilization. Think of this agent of perdition, this disease breeder, this organized defense of hell against heaven being treated civilly by God's people, the light of the world. Can we afford to be silent? See the politician as he speaks himself hoarse in the attempt to explain the workingman's way out of poverty to a better life, and yet as silent as the city of the dead as he approaches the subject of the liquor traffic. It's the one hole in the laborer's pocket through which his hard earnings slip every day to the rate of $5,000,000 every month. While legislators, at the bidding of appetite and avarice, twin sisters, conceived in perdition and cradled in vice, are devising license schemes for liquor saloons, they are disarming our homes and arming the devil with yet more potent factors for his work. It is said, wipe out the saloon and you abolish seven-eights of your police force, close three-fourths of your courts, and render useless four-fifths of your asylums and prisons.

Would this not be a sure and more humane road to revenue ? Think of a State legalizing an accursed business to make criminals, and then the State proceeds to punish these same criminals that it in its hightoned, boasted Christian civilization has helped to make. Then again, think of this same hightoned State innocently asking of its partner in this devilish business one dollar for revenue, and in turn demanding of its citizens, many of them innocent sufferers, seven dollars more to repair the damage done in its legalized effort to secure the aforesaid revenue. Then view with what complacent delight these rum-sellers cherish their protected business, when with a merry smile they point to yon spire rising from some school-house on the hill where they say with their money they pay teachers "revenue" to teach the youth of our land. Away with it! Blood money! Away with it! hard earned coin extorted from shivering forms of hungry children, whose degraded fathers, at the merry bidding of the bloated rum-seller jingle into the pockets of the saloon man, who in turn, in partnership with the government, pay out to the teacher, who in his almost futile efforts day by day is trying to make men and women of children already poisoned in mind and body, many of them by the stifling fumes of a whisky atmosphere. Here we are face to face with the foe. To-day in our country more than 250,000 liquor houses, regarded by law and public sentiment as unworthy of the high esteem of our citizenship. Why so many excuses for its life? Why such herculean efforts for existence? Why such a mighty war on this business if it is all right and no home comes among us?

Yet, paying its way through, this terrible intruder steps unbidden into our homes and demands that our boys, husbands and fathers be conscripted to furnish revelers at the shrine of Bacchus, and finally to furnish dead bodies to fill the myriads of drunkard's graves. This monarch of iniquity reigns supreme in the parlor social, where from the lily white hand of the fair-eyed maiden the ruddy youth for the first time in life takes the wine cup from whose brim he sips the sparkling wine that in its delusive lusciousness contains the poison of asps, and which is so soon to transform the pride of a fond mother's heart into a demon of madness, plunging headlong into a drunkard's grave. Again we witness the cruel power of this heartless foe when the once fair bride, but now pale, care-worn wife and mother, steps tremblingly to lift the latch to admit the staggering form of the man who at Hymen's altar vowed to love her who left the home of childhood and gave herself to him.

This same demon power we again meet when in political conventions, and on election days men assemble to voice the sentiments of free-born suffragists in love for home and country. There in defiance of country's glory and man's good we find this rum power demanding its share of brain and influence to be brought under subjection, and in consequence the loud exclamations of drunken revelry are heard to ring out from the halls where truth and justice and virtue should dwell supreme. Then witness the demoralizing spectacle of a country's citizenship waiting to see emerge from a debauched legislator's brain and heart laws of truth and soberness fitted to govern a Christian civilization and meet the responsibilities of a nation which stands as the brightest star in the galaxy of a world's glory. Nonsense! for how can a pure stream emanate from a fountain of filth and slime? Listen, as the teacher calls to the boy at the head of the class in the liquor arithmetic to tell the annual cost of liquor to our nation. Hear him in clear, unequivocal tones as he pronounces the sum $900,000,000. Then by a simple calculation he tells us that laid down, packed closely together, this would make 1,578 miles of silver dollars that it costs us each year as a nation to satisfy the demon of drink. Here, here, is your free silver problem. and your sound money problem, and your finance problem, and your tariff problem, all, all solved at your bidding.

Suppose our population to be 75,000,000, we have the awful bleeding tax of $12 00 for every man, woman and child in the land to satisfy the government of king aclohol.

Now listen with me for a moment and then I am through. Hear the tramp, tramp, tramp, of an army mightier in numbers than either the flower of the Confederacy or the legions of those who wore the blue. It is

the march of 5 000,000 men and women who go daily to the saloon for drinks and marching twenty six abreast will take them more than twenty-eight days to go by. Now they are by, and close in their rear comes an-another army marching five abreast and sixty miles in length. In it there are 536,000 confirmed drunkards. See them; scan them closely.

There are gray-haired men and fair haired boys, and, alas! many women sunk to deeper depths because of the greater height to fall. It will take them seven days to go by two abreast. Sad and sickening, but do not turn away yet, for here comes another army, 100,000 criminals, from jails and prisons they come. Some with hands besmeared with human blood, some with ropes around their necks, some going to prison for life, every crime known to man was committed by them while under the influence of drink.

But hark! listen to those yells like demons coming from raving maniacs, made such by strong drink. But yet there is gloom in the air, and look and you see a long line of black coming down the street. It is the line of funeral processions, 100,000 who have died the drunkard's death are being carried to their graves annually. Not many friends follow a drunkard to the grave, so we can put thirty processions into a mile, then our procession is 3,333 miles in length It will take a good share of the year for them to go by, as funeral processions travel slowly. Look into the coffins as they go by. Some died of delirium tremens, and yet their faces show it even after death. Some froze to death by the wayside, too drunk to reach home; some blew their brains out; some stabbed in drunken brawls. They died in various ways, but strong drink killed them all, and on their tombs, if they have any. may be fitly inscribed: "He died a drunkard's death" Close behind them comes another line of funeral processions. We know not how many, but the number is large and friends mourn their loss. This procession contains the last remains of those who met death through the carelessness or cruelty of drunken men. Some have died of broken hearts; some were foully murdered. But here comes another army—the children, innocent ones upon whom have been visited the iniquities of the fathers. See there are 200,000, two abreast they extend thirty miles. Look, some of them idiots, some cold and shivering with hunger, some emaciated by disease, all must bear the stigma of being a drunkard's child. Thus far the procession has gone on, but figures can not tell all.

Such heartaches, such cruel blows, such tears from wife and mother, such torment on earth, many gray hairs gone down in sorrow to an untimely grave. How many hard battles the drunkard in his sober moments has fought with the demon of despair. We cannot search the records and learn how many souls have been shut out of heaven and glory by the accursed power. What man, what woman, what child would not do all in his power to have just such a scene sunk to the lowest depths of perdition and covered 10,000 fathoms deep under the center of the universe?

The man does not live who can tell the story of the woes of the liquor traffic. Exaggeration is impossible, for the tired fancy wearies in its flight aloft before it reaches the dread reality. It would take Raphael with his pencil dipped in the fountain of human sorrows to paint a picture of the evils of intemperance.

But I must close this lengthened paper. Pardon me if I have been tedious, but believe me, its tediousness is born of a zeal to free ourselves as professed followers of Jesus of the responsibility which has fastened on us in regard to this momentus subject.

Brethren, what will we do? What shall we say? How will we act? We can not, we dare not, excuse ourselves longer, or condone the harm and misery to the world coming from this power to destroy. Is it a good thing to have liquor in the land? Then, by all means, for God's glory let us obey appetite's injunction, and drink and use it freely for the interest of Christ's cause. Is it a curse to the lives and souls of men? Then let us give no occasion of a trembling, either to Jews or to Greeks, or to the church of God not seeking mine own profit, but the profit of the many, "that they may be saved," remembering that each must stand before the judgment seat of Christ and there be judged according to the deeds done in the body. Much has been done, much is in progress to-day to rid us of the drink curse. States

and counties and precincts are found where no legalized abomination of the rum business disturbs any more the homes and lives of the people. Men and women are falling into line at the sound of the bugle blast, and a great army is marching up the hill of victory. Forward march! they cry and by vote and by voice, and by life of the Gideon band, victory will be. Cowards to the rear, soldiers to the front, God's church militant bearing aloft the banner of Jesus, our land shall be free from this power to destroy the souls of men. C. J. BENTLEY.

SUPPLEMENTARY RESOLUTIONS.

Resolved, 1st. That we re-affirm our enmity to the liquor traffic as suggested by previous reports and resolutions adopted by this Association (see minutes), and we hereby ask the Temperance Committee to report on the subject concerning each church as is reported by each other Standing Committee of this Association.

2d. That this body then shall act according to resolutions previously adopted in faithfulness to Christ's cause, and shall not fellowship any church acting contrary to said resolutions.

The report of Central Committee was made verbally by Bro. A. D. Bentley. After some discussion the matter of settlement with the Bible and Colportage Board was submitted to said Central Committee.

The following resolution of help for Bro. O. P. Bentley, submitted by W. R. Whatley, was adopted as follows:

Whereas, This Association has helped some of its young men entering the ministry; and,

Whereas, Bro. O. P. Bentley has given up his law practice, his means of support for himself and family, in response to the requirements of God that he preach the gospel; and,

Whereas, This necessarily changes him about, throwing him in an attitude of dependence upon his brethren and friends for such sympathy, cooperation and help as may be necessary to place him where his services will meet his demands; be it

Resolved, 1st. That this Association help him to the extent of buying a seventy-five dollar horse to enable him to travel, and do work minus the expense necessarily attaching otherwise.

2d. That it hereby authorize its Executive Committee to arrange for, or purchase said horse, upon his call for it, on the credit or with the funds of the Association.

After which, a collection was taken amounting in cash and subscriptions to the $75.00 provided for in said resolution.

Committee on Correspondence reports as follows:

REPORT ON CORRESPONDENCE.

We, your Committee on Correspondence, beg leave to report: That on account of the development of spirituality derived therefrom, we therefore heartily recommend the same to the Central Association, and solicit correspondence from other Associations. We also highly appreciate the presence of the many beloved brethren with us at the present session, viz: Geo. E. Brewer, Z. D. Roby, G. S. Anderson, from Tuskegee Association; C. H. Morgan, J. A. Butts, from Coosa River Association; W. J. D. Upshaw, C. J. Bentley, J. R. Conger, J. M. Luker, from Cary Association; J. P. Shaffer, J. R. Stodghill, F. P. Nickel, A. S. Smith, R. A. J. Cumbie, from East Liberty Association; J. L. Thompson, Jno. G. Harris, of Montgomery Association; B. D. Gray, of the Birmingham Association, and our beloved Bro. W. C. Bledsoe, of State Board. Respectfully submitted,

J. M. HANCOCK,
J. N. HOWARD,
C. J. CONAWAY, Com.

Report on Nominations adopted as follows:

REPORT ON NOMINATIONS.

We, your Committee on Nominations, beg leave to submit the following report: To preach introductory sermon at next session of the Central Association, Eld. D. S. Martin; alternate, Eld. T. A. Kelly. Central Committee, Brethren A. D. Bentley, S. F. Thomas, O. P. Looney. To write Circular Letter, Eld. O. C. Swindall. Delegate to the Southern Baptist Convention, Eld. L. H. Hastie; alternate, Eld. D. S. Martin.

Respectfully submitted,

W. J. Ruffin,
B. F. Harris,
H. L. Bullard.

Report of Special Sunday School Committee:

REPORT OF COMMITTEE ON SUNDAY SCHOOL CONVENTION.

We, your Committee, beg leave to submit the following report on Sunday School Convention: That this body elect a President and Vice-President of Sunday School Convention, to be organized by the President at some convenient place in the bounds of this Association; and that each Sunday School shall be represented by one delegate for every twenty-five, or fraction thereof; but no school shall be deprived of at least one delegate.

Respectfully submitted,

Jas. Walker,
A. D. Bentley,
W. P. Fulmer, Com.

Pending the adoption of the above report, Bro. J. Walker was appointed President, Bro. A. D. Bentley, Vice-President, and Rockford selected as the place for holding first session of Convention.

The usual resolution of thanks adopted as follows:

Resolved, That we, the Central Association, do hereby express our gratitude to the Alexander City church and community for their very generous hospitality towards us while in their midst, and that we pray the blessings of an Omnipotent God to rest with this people.

Respectfully submitted,

A. D. Bentley.

The following resolution submitted by Bro. D. S. Martin, and adopted as follows:

RESOLUTION OF HELP FOR L. T. REEVES.

Whereas, Bro. L. T. Reeves is a licentiate in this Association, and a young man of promise, studious in his habits, zealous in the work of the Master, and who is striving to prepare himself for ministerial work; therefore, be it

Resolved, That the Central Association will aid this worthy young brother in paying his expenses at some good school where he can secure a good English education; and that we hereby appropriate the funds sent up to this session for Ministerial Education, together with the balance of $6.21 in hands of the Treasurer, to his benefit.

REPORT OF FINANCE COMMITTEE.

We, your Committee on Finance, beg leave to submit the following report: Received at this session in cash and vouchers—

	CASH.	VOUCHER.
For Minutes	$ 46 80	$
Home Missions	35 50	26 00
Indigent Minister, J. H. Colley	43 95	22 45
Ministerial Education	11 00	14 37
Howard College	4 00	
Associational Purposes	26 95	2 55
Orphans' Home	14 80	24 66
State Missions	36 05	16 44
Bible and Colportage	2 10	

	CASH	VOUCHER	
Foreign Missions	$93 19	$20 35	
Public Collections	5 32		
Ministers' Institute		25 00	
Howard College		112 00	
Local Charity		54 30	
Total	$319 66	$318 12	$637 78

We have examined the Treasurer's report and find it correct, and a balance on hand of $6.21, making a total in cash of $325 87.

Respectfully submitted, GEO. A. SORRELL, Ch'n,
J. H. HICKMAN,
T. L. BAGLEY.

TREASURER'S REPORT.

T. J. PENNINGTON, Treasurer Central Association for 1896:

DR.

To balance on hand from previous year	$ 9 97	
Cash received	311 91	
Vouchers	129 58	
Total		$451 46

CR

By am't paid Bro. Martin, Clerk	$ 49 05	
" " J. R Steeley	5 35	
" " C. J. Bentley	12 47	
" " C. H. Morgan	28 78	
" " J. H. Colley	34 56	
" " Alexander City Bank	110 16	
" " Bro. W. C. Bledsoe	60 00	
" " J. W. Stewart	15 30	
Total	$315 67	
Vouchers	$129 58	
Grand Total		$445 25
Balance on hand		$ 6 21

REPORT ON DOCUMENTS AND REQUESTS.

DEAR BRETHREN—Your Committee on Documents and Requests beg leave to state that nothing has come before that Committee claiming their attention.

Respectfully submitted, J. L. PENTON,
S. F. THOMAS,
J. W. LEDBETTER, Com.

Resolved, That the Clerk retain $15 out of the minute fund for his services, and the balance be used in printing and distributing the minutes.

Resolved, That the Treasurer be instructed to hold the funds sent up for Associational purposes until settlement is made with the Bible and Colportage Board, and if said funds are not used in settlement, that they be turned over to the State Mission Board.

Resolved, That all other funds be appropriated as directed by letters or previous resolutions.

The body then adjourned to meet with Good Hope church on Wednesday before the first Sunday in October, 1897.

While singing "God be with you till we meet again" the parting hand was extended, and thus closed a pleasant and harmonious session.

D. S. MARTIN, Clerk. L. H. HASTIE, MODERATOR.

DEDICATED TO THE MEMORY OF

Sisters E. A. Gilmer, Rebecca Gilliland, R. F. Jones, of Antioch church.
M. F. O'Daniel, of Bethlehem church.
Lucinda Blankenship, of Bethesda church.
Bro. Elijah Wynn, Sisters Martha A. Justice, Caroline Warren, of Eclectic church.
Wm. M. Russell, D. S. Robinson, Sisters N. E. Welch and M. M. Robinson, of Liberty church.
Ada Fulmer, of Poplar Springs church
C. H. Parson, of Providence church.
Isaac R. Grier, of Pleasant Ridge church.
Sister M. C. Colley, of Shiloh church.
Elizabeth McCain, of Shady Grove church.

CONSTITUTION.

ARTICLE 1. The Association shall be composed of all regular ordained and licensed ministers who are members of churches within our bounds, together with the members regularly chosen by the churches within our bounds.

ART. 2. The members so chosen shall produce letters from their respective churches certifying their appointment, together with the state of their churches since their last representation. But by a two-thirds vote of the body a member of any church, without being regularly chosen, may, upon good reasons, be admitted to represent such church when no one regularly chosen be present.

ART. 3. The members so chosen and convened shall be called the "CENTRAL ASSOCIATION."

ART. 4. This Association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the internal rights of the churches; but may withdraw from any church not orthodox in principle according to the Scriptures, and who shall fail to represent at an Association, and shall refuse to account for such failure at the next regular session.

ART. 5. Any church desiring admission into this Union shall petition by letter and messengers, and if found orthodox, shall be received by the Association by the Moderator giving the messenger the right hand of fellowship.

ART. 6. Any church having a public gift, before proceeding to license the same, should call the gifts of two or more sister churches, or experienced members, to unite with the church in conference to examine into the nature of the gift, and upon due approval, licensed to be granted, and reported to the next association.

ART. 7. Every church in our Union, whose membership shall be 100 or under, shall be entitled to three delegates, and for every thirty-three over 100 they shall be entitled to one additional delegate.

ART. 8. No query shall be taken into consideration in this Association, except in cases of serious difficulty which cannot be settled by the church, nor messengers from other churches.

ART. 9. This Association may correspond with any Baptist benevolent institution it shall deem expedient.

ART. 10. This Association shall have a fund, supplied by the voluntary contributions of the churches; and all moneys thus contributed shall be transmitted from the churches by their messengers, and paid over to the Committee on Finance (the committee shall be annually appointed), whose

duty it shall be to receive in charge the Association fund, and dispose of the same agreeebly to order, and make at every session a fair and circumstantial report of their proceedings.

ART. 11. The officers of this Association are to be a Moderator, Clerk and Treasurer, to be elected from her own body.

ART. 12. Difference of opinion as to benevolent institutions of the day shall never be made a question of fellowship in this Association.

ART. 13. Amendments or alterations to this Constitution may be made at any regular session—two thirds of the members present concurring therein.

RULES OF DECORUM.

1. The Moderator, Clerk and Treasurer shall be chosen by a majority of the members of the body, and shall hold their offices until another election.

2 It shall be the duty of the Moderator to preside in the deliberations of the Association, and keep order by enforcing the rules of this Decorum, and he shall not be allowed to vote, except in cases of a tie, and then shall give the casting vote.

3. It shall be the duty of the Association, first, to provide for the general union of the churches, and to devise ways and means for the spread of the gospel, and the promotion of our Redeemer's kingdom upon earth; second, to maintain correspondence with sister associations, and thus preserve a chain of communication among the churches; third, to give advice to the churches in cases of difficulty; fourth, to invite visiting ministers of our faith and order to seats with us, to aid in our deliberations.

4. At each annual session there shall be appointed by the Association an executive Committee, consisting of ——, to whom shall be referred all matters touching the spread of the gospel in our bounds, and report thereon at the next session of the Association.

5. There shall be appointed, as in the last preceding article, a committee of finance, to whom all funds sent up by the churches to the Association shall be paid; whose duty it shall be to report thereon during the session.

6. No motion shall be entertained by the Association until it shall be seconded; it shall then be taken up, opened for debate and finally decided, unless withdrawn by the mover.

7. Every query sent up to this Association by any church in the Union shall be read, and put to a vote by the Moderator whether it shall be debated; but if not, it shall be withdrawn; provided, always, that those be first considered which may effect the union of the churches.

8. Every member who speaks shall rise from his seat and address the Moderator; he shall not be interrupted while speaking, unless he depart from the subject.

9. No member shall speak more than three times on the same subject unless by leave of the Association.

10. There shall be no talking, whispering, or moving about during the time of any public discussion, nor any reflection cast upon the speaker.

11. Any delegate wishing to leave the Association before its adjournment, shall be required to make the cause known, and obtain leave of absence by a vote of the body; and if any delegate shall absent himself without leave, he shall be considered guilty of disorder, and shall be erased from the list of delegates.

12. A member violating any of these rules shall be reproved by the Moderator.

13. This Decorum shall be read at each annual session of the Association, immediately after its organization.

14. This Decorum may, at any regular session, be altered or amended, a majority of the body concurring therein.

FINANCIAL EXHIBIT OF CENTRAL BAPTIST ASSOCIATION, 1896.

CHURCHES.	Home Missions—Cash	Home Missions—Voucher	Foreign Miss'ns—Cash	Foreign Missions—Voucher	State Missions—Cash	State Missions—Voucher	Indigent Ministers—Cash	Indigent Ministers—Voucher	Ministerial Education—Cash	Ministerial Education—Voucher	Howard College—Cash	Howard College Building—Voucher	Judson Institute—Voucher	Minutes	Ass'n Purposes—Cash	From S. S. for Home Missions	From S. S. for Foreign Missions	Orphans' Home—Cash	Orphans' Home—Voucher	Orphans' Home—from S. S.	Ministers' Institute	Local Charity	Orphans' Home—L. A. S	Greensboro Church	Total
Alexander City	$	$26 00	$10 00	$15 64	$.	$	$	$	$	$10 00	$	$112 00	$	$ 3 00	$	$	$	1 50	$	$ 9 43	$25 00	$54 30	$9 43	$	$274 80
Antioch			5 75				4 00							1 50						3 23					15 98
Bethesda			2 00		50		2 50		1 00					1 50	1 00	2 00									10 50
Beulah			5 00											1 00											6 00
Bethlehem			1 50				2 25							1 50						2 90					8 15
County Line	2 00			1 25										1 00											4 25
Concord					3 00		3 00		3 00	2 00				1 00	2 10										14 10
Corinth	1 34				1 33									75											42
Eclectic			3 00		3 00		3 00		3 00	2 37				1 50	2 65	1 28	1 00								20 80
Friendship	1 50		2 60		1 50		4 10							1 25	2 50									1 40	13 25
Goodwater	4 50		4 50		4 72	2 35								1 50											17 57
Good Hope	50		1 75		50		2 50							1 25				50							7 00
Hatchett Creek														1 00											1 00
Harmony			5 00				3 00							1 50											9 50
Hollins	1 00		1 00											75											2 75
Liberty					6 00									1 50											7 50
Lebanon	4 00		4 00				4 00		4 00					1 50	4 00										21 50
Mt Olive							1 00				1 00			1 50	10 25										13 75
Mt. Zion	5 60		5 60					10 40						1 50											23 10
Macedonia			3 50		7 00									1 00											11 50
New Hope			4 00		4 00		9 45							1 00											18 45
New Providence														1 20											1 20
Olive Branch																									
Poplar Springs														1 20	1 40										2 60
Providence														2 30											2 30
Pleasant Hill			5 00											1 25											6 25
Pleasant Ridge	2 81													75											3 56
Refuge														1 25											1 25
Rockford	3 00		3 00		3 00						1 00	1 00		1 00					4 00						16 00
Shiloh		1 22		4 09		3 46					2 00			1 50	2 55				1 90					2 05	18 80
San Tuck			4 00											1 00					1 10						6 10
Salem														1 00					2 00						3 00
Shady Grove														50											
Tallassee								12 45						2 00	1 15				6 30						21 90
Town Creek	3 15						3 75							1 50	1 50										9 90
Union	6 00		2 00		2 00		1 40					1 40		1 25				5 00	3 80						22 88
Union Springs				10 00										1 00											11 00
Wayside																									
*Public Collection																									42 42
†Public Collection																									75 00
Total	$35 40	$27 25	$72 60	$30 88	$36 05	$5 71	$43 85	$22 85	$11 00	$14 37	$4 00	$113 40	$1 00	$46 80	$29 10	$3 28	$1 00	$ 7 00	$19 10	$15 56	$25 00	$54 30	$9 43	$3 45	$748 99

*For Howard College debt. †For O. P. Bentley.

STATISTICS OF CENTRAL BAPTIST ASSOCIATION, 1896.

CHURCHES.	COUNTY.	PASTOR.	CLERK.	CLERK'S POST OFFICE	Membership last Reported	Increase				Decrease				Present Membership	Sunday School Officers and Teachers	Sunday School Pupils	Preaching Sabbaths	Reports Prayer Meeting	Reports Revival
						By Baptism	By Letter	By Exp. & Youth'r	By Restoration	By Letter	By Exclusion	By Erasure	By Death						
Alexander City	Tallapoosa	W. E. Lloyd	T. S. Christian	Alexander City	236	...	2	1	...	10	..	...	3	226	12	125	1 & 3	4	good
Antioch	Elmore	T. A. Kelley	G. R. Boddie	Weoka	90	4	2	..	..	8	6	..	3	79	5	25	1	weekly	.....
Bethesda	Coosa	D. S. Martin	N. R. Martin	Equality	104	...	4	..	..	1	1	...	1	105	7	55	2	.....	.....
Beulah	Elmore	D. S. Martin	W. G. Robertson	Wetumpka	55	1	1	..	2	10	.	..	...	49	.....	.....	1	2	good
Bethlehem	Elmore	T. A. Kelley	R. L. Estes	Tallassee	97	...	13	6	..	4	4	..	1	106	...	...	4	semi-mo	good
County Line	Elmore	W. A. Robertson	C. M. Moore	Irma	61	3	2	..	...	4	1	..	.	61	4	25	2	mont'ly	good
Concord	Coosa	D. S. Martin	J. C. Moseley	Gill	53	..	6	..	..	...	.	..	...	59	...	...	2	semi-mo	...
Corinth	Coosa	C. H. Morgan	J. H. Conaway	Crewsville	17	11	5	..	..	...	..	..	...	33	6	50	1	...	good
Eclectic	Elmore	D. S. Martin	W. A. Nichols	Eclectic	149	...	4	1	..	4	4	..	5	141	6	60	4	weekly	...
Friendship	Elmore	Wm. B. Harmon	J. L. Boatright	Good Hope	68	7	2	...	1	2	1	..	2	73	5	30	3	weekly	good
Good Water	Coosa	L. H. Hastie	T. P. Cranford	Good Water	114	..	2	..	..	9	2	.	.	105	7	75	1 & 4	weekly	.....
Good Hope	Elmore	W. B. Harmon	J. F. Timmerman	Good Hope	89	3	...	..	..	14	...	..	.	78	6	54	2	semi-mo	.....
Hatchett Creek	Coosa	J. D. Hughes	R. C. Hardy	Dollar	68	...	...	..	..	5	...	..	2	61	..	...	2	..	....
Harmony	Elmore	T. A. Kelley	A. V. Graham	David	104	1	...	..	..	4	4	..	2	95	.....	..	2	...	....
Hollins	Clay	J. A Butts	C. J. Conaway	Hollins	..	17	13	..	...	...	...	..	..	30	3	30	.....	.....	good
Liberty	Tallapoosa	L. H. Hastie	W. T. Goodwin	Rorer	99	6	...	..	...	4	2	...	4	95	...	.....	3	...	.....
Lebanon	Elmore	D. S. Martin	L. A. Ruffin	Buyck	102	11	...	..	..	4	2	..	..	107	3	50	3	semi-mo	good
Mt. Olive	Coosa	J. W. Fulmer	W. C. Brown	Mt. Olive	145	10	5	1	1	5	2	..	2	153	...	...	1	.....	good
Mt. Zion	Tallapoosa	L. H. Hastie	J. M. Hancock	Bulgers	54	5	2	7	1	2	1	..	..	61	6	49	2	.....	....
Macedonia	Coosa	E. M. Moore	M. T. Conaway	Hollins	75	8	3	..	..	2	..	..	..	84	6	40	2	mont'ly	good
New Hope	Tallapoosa	R. A. J. Cumbie	B. W. Young	Dadeville	65	1	..	..	..	..	..	..	..	66	..	...	1	.....	....
New Providence	Tallapoosa	R. C. Conger	E. W. Harlan	Hackneyville	46	4	...	..	..	2	..	..	..	45	4	32	1	...	good
Olive Branch	Coosa	J. L Neeley	W. Y. Keel	Salter	63	...	...	..	..	...	...	..	..	63	...	...	.....	..	....
Poplar Springs	Coosa	J. W. Fulmer	J. A. Smith	Hanover	29	12	8	..	4	7	1	..	1	44	..	..	2	.....	good
Providence	Coosa	J. D. Hughes	W. J. Steel	Knights	122	9	7	..	1	3	2	..	1	133	4	67	1	semi-mo	good
Pleasant Hill	Elmore	W. B. Harmon	T. E. Brown	Eclectic	50	7	12	..	1	2	..	..	..	68	...	.....	1	.....	good
Pleasant Ridge	Elmore	A. C. Swindall	W. S. Bush	Wetumpka	62	9	11	..	..	...	1	..	1	82	4	36	2	.....	good
Refuge	Elmore	O. C Swindall	C. L. Griffith	Chanahatchie	73	7	3	..	..	...	..	..	3	80	...	...	3	mont'ly	good
Rockford	Coosa	W. R. Whatley	S. M. Suttle	Rockford	64	4	2	..	..	6	1	..	1	62	4	50	2	..	.....
Shiloh	Coosa	C. H. Morgan	J. N. Howard, Jr.	Crewsville	53	19	9	..	..	..	..	..	1	71	3	25	4	mont'ly	good
San Tuck	Elmore	T. A. Kelley	W J. Johnson	Dexter	74	...	...	..	1	2	...	..	.	73	3	50	3	weekly	good
Salem	Coosa	J. D. Hughes	I J. Burks	Rockford	.....	...	...	..	..	2	22	...	..	58	...	...	3	....	....
Shady Grove	Coosa		T. B. Allen	Speed	37	2	...	..	..	1	3	..	1	34	...	...	4	weekly	
Tallassee	Elmore	A. C. Swindall	O. H. Herring	Tallassee	238	7	15	1	3	16	4	..	4	240	18	200	1 & 3	semi-mo	good
Town Creek	Elmore	J. D. Hughes	Geo. W. Ward	Titus	60	....	2	..	1	1	1	..	..	61	3	45	4	....	good
Union	Elmore	C. H. Morgan	S. F. Thomas	Central	86	7	6	..	..	3	...	..	1	95	4	42	2	.....	... good
Union Springs	Coosa	R. A. Kidd	O. P. Looney	Fayetteville	59	...	...	..	..	..	..	5	...	54	6	38	3	.....	..... good
Wayside	Coosa	A. G. Raines	J. H. Collins	Travelers Rest	66	...	...	..	..	...	...	..	..	66	..	...	1	....	.....
Total					3171	175	141	17	16	137	65	5	39	3196	129	1253			

S. S. Supt's and P. O. Addresses: Alexander City, P. A. Jackson, Alexander City, Ala.; Antioch, J. H. Hickman, Weoka, Ala.; Bethesda, A. T. Tucker, Equality, Ala.; County Line, G. F. Gould, Irma, Ala.; Eclectic, J. T. Edwards, Eclectic, Ala; Corinth, M. B. Manning, Crewsville, Ala.; Friendship, H. P. Yates, Tallassee, Ala.; Good Water, W. H. Moon, Good Water, Ala.; Good Hope, H. J. Harrington, Good Hope, Ala.; Lebanon, L. A. Ruffin, Buyck, Ala.; Mt. Olive, W. P. Fulmer, Mt. Olive, Ala.; Mt. Zion, Jas. Walker, Bulgers, Ala.; Tallassee, J. J. Garrett, Tallassee, Ala.; Union, S. F. Thomas, Central, Ala.